

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.

THE PREDICER.

ORIGINAL SERMON.

BY F. MACE.

TEXT. "The fear of the Lord is the instruction of wisdom; and before honor is humility."—Prov. xvi. 83.

That which characterizes the writings and sayings of the wise in every age, is the plain and, at the same time, forcible manner, in which they communicate their thoughts. One peculiar characteristic of the book of Proverbs is, it presents to the human mind the most important truths in relation to our moral conduct in short but comprehensive sentences. Perhaps there is none, who ever read this book with attention without being convinced that at least, this part of the divine testimony is not only "profitable for instruction, but for reproof." In it we are admonished to listen to the Almighty for counsel and sound wisdom. With him are riches and honor. Length of days are in his right hand and his left, that which is more valuable than a revenue of gold and silver. But folly presents to the human imagination a thousand enchanting objects that lure from the path of rectitude, the votaries of pleasure. They recline upon a bed of roses but soon perceive that to slumber on it is death. Here is wisdom on the one hand ever ready to counsel us, if we will but hear and obey her instructions, whilst on the other folly presents her claims and promises those, who are ready to listen to her "siren song" a great degree of pleasure and delight. But the truth is, the pleasure which wisdom promises is real, but that of folly is imaginary. It is always anticipated but never enjoyed. Let us all make the wiser choice in listening to the instruction of wisdom for "her ways are pleasantness and all her paths are peace."

1. We are told in the text that the fear of the Lord is the instruction of wisdom. What is the nature of that fear which wisdom teaches? This is surely an important question and which we shall answer negatively and positively. 1. It is not a savage dread of the Divine Majesty. No fear is more prevalent in the Christian community than this. Artificial means are resorted to by designing men, to inspire the minds of the credulous and uninformed with terror and dismay. The most appalling views of the divine character have been exhibited whilst those excellencies of the nature of the Deity, which are direct calculated to animate the human heart with confidence, awe and reverence, have been carefully concealed from the view of the children of men. A grand system of terror is now in operation, in which the fear of the Lord is taught by the precepts of men. They know that the minds of youth are tender and are as susceptible of false as of true impressions. They are consequently aware of the necessity of commencing their operations at a very early period of youth and of embuing the minds of the rising generation with sentiments peculiar to their mode of thinking. Indeed, such is the extent of their plan that they have succeeded to their own admiration. What is the American Sunday school Union, but a direct means of propagating sentiments which will neither bear the test of reason or scripture? Look at the books recommended by the leaders of this establishment, and you will see that they contain all the distinguishing features of Calvinism, which their authors call "the doctrines of the gospel"! And what are these doctrines but a combination of the grossest absurdities? The child is taught that it possesses a nature entirely opposed to God,—that in consequence of original sin, it is exposed to unending woe; that God requires of it, perfect obedience, but it possesses such a simple nature that it never can conform to the divine command; that it cannot think a good thought, or perform a virtuous action; that if it make an attempt to improve its moral condition, this will tend to make it more obnoxious to the Deity and sink it lower in a hell of endless misery!! Are not these the views in which many of us have been educated? Who, without shuddering, can look back to that period, when the most dreadful forebodings haunted our midnight slumbers, when our breasts were tortured with the apprehension that our destiny might be sealed by the unalterable decree of heaven! This, the creature of education, has been the source of the most acute mental anguish, from which many find it almost impossible to divest themselves. These unworthy and inconsistent sentiments oftentimes grow with our growth, and strengthen with our strength. And many would make us believe that this is the true fear of God.

Who can imagine the extent of the evils that have resulted from these false impressions? Tears have flown from the eyes of millions, but not the tears of penitence. Their bosoms have swollen with anguish and sorrow, but not that sorrow that is unito life. All the sweet hopes and consolations of the gospel have been veiled from their understanding, and those to whom they have looked for religious instruction, instead of presenting to them the rich blessings of the gospel and correcting the false

impressions, from which this anguish originates, direct their whole attention and exert their powers to sink them deeper and deeper in darkness and despair. This, they call the "fear of the Lord which is the beginning of wisdom."

Who can avoid seeing the sadness and dejection depicted on the countenances of many who profess to be Christians? What is the cause of their becoming so distant and unsocial? Is the tendency of the heaven born truths of christianity to make people inhuman and uncharitable? We should suppose by the appearance of many who profess religion that they had been guilty of murder and were under sentence of death and soon to be led to the place of execution! Now what is the cause of this? The answer is ready. They fear God as an enemy, yea more, they fear him as a tyrant. They cringe in his presence with the servility of a slave, and would always be ready to make any sacrifice to propitiate his favor and appease his wrath! 2. Let us point out the nature of that fear which divine wisdom teaches. In order to explain this I would ask you that are parents what sort of fear you would wish to impress on the minds of your children in relation to yourselves. Would you wish to have them bend before you as though they expected every moment to be exiled from the domestic circle? Would you look upon them with a countenance beaming with paternal kindness, or would you clothe your brow with terror and enforce your authority by the most cruel scourging? The children of such parents may tremble in their presence; they may fear them with the terror of a slave, but they never can love them. They may from coercion conform to their authority, but possessing no filial attachment there would always be ground to suspect their sincerity. But where a parent does not suffer his authority to border on cruelty nor his affection to degenerate into weakness, the obedience of his household is grounded on principle. Every child anticipates the word of command and cheerfully obeys more from the impulse of filial affection than from the dread of vengeance. It is not common for the families of such to be the theatre of domestic discord, but each placed in the proper sphere of action, moves on harmoniously. Their family circle resembles a little heaven in which all are officious in rendering to each other their mutual aid. Such is the spirit we should wish to exercise and such the place where we should desire to live and die.

This is surely a pattern of the moral government of the Deity, a representation of the nature of that fear which divine wisdom teaches, and, which, it is the indispensable duty of mankind invariably to have in exercise. And so far from this having a tendency to diminish our joys, it increases them ten fold. It gives a peculiar zest to every terrestrial comfort. It strengthens the bonds of society, by the influence which it exerts over the feelings and views of the individuals that compose it. Being impressed with the truth that God requires our obedience as a Father and Friend, we cheerfully tender it to him as his just due; and that as we are bound to each other by one common tie, we joyfully reciprocate the kind offices of friendship and fraternal affection.

Such, my friends, is the nature of that fear, which is the instruction of wisdom; and such are the spirit and views which we should have in exercise in every situation of life.

11. The text enjoins upon us also the spirit of humility as preceding that honor which comes from God. "Before honor is humility." There are many circumstances recorded in the scriptures, which establish the truth of this part of our text. I would refer you to the life and character of the Patriarch Joseph in illustration of the subject before us. There is a brilliancy from the beginning to the end discoverable in this illustrious character, that never was equalled in any other, if we except the Son of God. His brethren who looked with envy on his future greatness, attempted to defeat the designs of Providence and conspired against him, to take away his life. This innocent youth in conformity to the command of his father, went to inquire for the welfare of his brethren, and indulging no suspicion of any design upon his liberty or life, fearlessly approached them with the salutation of brotherly kindness. But they, being destitute of fraternal affection and bent upon their fell purpose wantonly stripped him of his clothing and cast him into a pit with the determination that that should end his days. But one, more humane than the rest determined to save his life. Agreeably to his counsel, he was drawn up from the pit and sold to the Ishmaelites as a slave.—They making the best they could of their bargain disposed of him in Egypt. But in process of time he was raised from his degrading servitude to be prime minister to the King of Egypt. Here we see that "before honor was humility." Little minds will not bear prosperity. It is more dangerous to them than adversity. But the exaltation of Joseph so far from making him vain-glorious, had a tendency directly the reverse. Instead of making use of the power that he had to destroy the lives or liberties of his brethren, he nobly forgave them when they were completely in his power. Nor did he disdain to stoop to

make provision for his aged father and brethren in that country which had been saved from starvation by his instrumentality.

Another circumstance calculated to illustrate our text is the character of Haman and Mordecai the Jew. This story is recorded at full length in the book of Esther, and by it we are taught not only the folly but misery of pride. Haman was raised to the second dignity in the Persian empire; but he was exalted far above his merits, and consequently, could not long sustain the honors connected with his station. So elated was he with pride, that he could not refrain from exultation; and he sent and called his friends and Zeresh his wife,—"and Haman told them of the glory of his riches, and the multitude of his children and all the things wherein the King had promoted him and how that the King had advanced him above all the princes and servants of the King." And yet all this availeth me nothing so long as I see Mordecai the Jew sitting in the King's gate." The whole cause of his opposition to Mordecai was, he would not make a bow or do obeisance to him, as he passed along. This excited his wrath, to the highest pitch. He determined not only on the destruction of Mordecai, but of all the Jews. He erected a gallows forty cubits high and anticipated the pleasure of seeing his rival hung up there. But how different was the result from his expectations. Instead of Mordecai's sounding the trumpet of his fame and proclaiming in the open streets the greatness of Haman and then being hung as a compensation for his services,—the scene was reversed, and Mordecai was placed upon the King's beast and Haman was obliged to lead it through the City exclaiming, "this is the man the King delighteth to honor." And Haman was hung on the very gallows he had erected for Mordecai. In this we are not only taught that "before honor is humility," but also that "Pride goeth before destruction, and an haughty spirit before a fall."

Another circumstance in confirmation of the truth of this part of our subject is, that of the two men who went up to the temple to pray, the one a Pharisee, and the other a Publican. The Pharisee commenced by making an ostentatious parade of his virtues. "God I thank thee that I am not as other men are, not even as this poor Publican. I often pray; I fast twice a week; I pay tithes of all I possess."—This was the substance of the prayer of this vaunting, this proud Pharisee. But the Publican smote upon his breast and said "God be merciful to me a sinner." He received the applause of Heaven's eternal King. He was honored for his sincerity and candor. How many modern boasting hypocrites stand condemned by the instance before us; and is it not strange that they should so completely sustain the character of the hypocrite and not appear to know it!

The divine Teacher has most forcibly shown us the folly of pride and the virtue of humility. When we are invited to a feast, we are admonished against taking the highest seat, lest one more worthy approach and we be obliged to give way.—But the most prudent course is, to take the lowest, that if we move at all we may advance. How much mortification this precaution of Jesus would save us in the course of our lives.

Whether our superiority be real or imaginary, it is the greatest folly for us to make a pompous parade of it. We live in a world that is subject to change, and we are all exposed to the reverses of fortune. Those who are now our inferiors, may hereafter become our superiors.—Though many from their temporary greatness depend upon the caprice of circumstances, yet no superiority can be permanent unless it is built on true merit. And one infallible evidence of this virtue is our exaltation in the excellencies we imagine ourselves to possess. Some who have for a long time sailed on the smooth sea of prosperity and basked in the smiles of fortune, become bloated with vanity and look with an air of disdain upon those who are altogether their superiors in point of merit. But the triumphs of such are generally short. Not possessing sufficient strength of mind, they become giddy by their elevation and soon descend to the level of their equals.

I am not arguing that we should not set a proper value on our talents, our acquirements and our possessions; but we should ever reflect, that others, possessing our advantages, might be our equals, if not our superiors.

Let the text which has directed the general train of our reflections rest with due weight on our minds and influence us in every concern of life. "The fear of the Lord is the instruction of wisdom; and before honor is humility." Let us cherish the instruction of his word and uniformly practice the duties he requires of us. This is the course which wisdom prescribes, which experience confirms to be the most direct way of advancing our happiness, our interest and our honor. And as it is impossible for us to tell what a day may bring forth, it is of the utmost importance for us to be convinced of the frailty of human nature and the mutability of

the Spring Day

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every worldly object. We are admonished by this not to set too high a value on the things of time. As many who once flourished on the theatre of life have given place to others who occupy their stations, and as our day will soon close and we who are now so actively engaged in the varied concerns of human life must soon be cut down by the all-destroying scythe of time, may it be our ambition to leave a reputation that shall be more lasting than inscriptions on marble monuments that survive the revolutions of ages—that of having been instrumental in enlightening the mind and improving the moral condition of the children of men.

[From the Boston Evening Gazette]

FOURTH SERMON
OF THE MASSACHUSETTS LAY PREDICER.

TEXT. "Then let mine arm fall from my shoulder blade, and mine arm be broken from the channel bone."—Job, xxii. 22.

In this passage, Job seems to have passed a conditional judgment upon himself, and to have agreed and consented, that a most severe sentence ought to be, and should be, executed on him, if he had brought himself within the supposed case. The kind of punishments alluded to, perhaps has reference to the ancient custom of some Nations, of putting men, for imagined crimes, to the cruel infliction of the torture, the rack, the breaking of bones, and the amputation of limbs, of which an arm was frequently the first.—What heinous, what aggravated crime, or offence then could Job refer to, which he considered deserving of such severe punishment, or which he was willing to submit to, if he was the subject thereof. If we look into the context, we shall find that it was not murder, treason, robbery, theft, or the commission of any crime, for which our laws inflict heavy punishments; but it was the omission and neglect of certain moral, natural, and social duties. Now, hear some of the cases he has stated. "If I did despise the cause of my man servant or my maid servant,"—If I did not allow them their rights, and grant them their claims, for servants have just rights, and reasonable claims, as well as their masters; therefore, if I neglect to do justice to these humble beings, who are under my control and authority—if I refuse to supply their wants and relieve their grievances, then I shall deserve the displeasure of my great, supreme Lord and Master, and I cannot complain if he should cause mine arm to be severed from my shoulder blade, or broken from the channel bone.

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fatherless to partake with me in all the good things, that my heavenly Father has given me—"then let mine arm fall from my shoulder blade, or broken from the channel bone." Many more cases might be mentioned, in which Job expresses his high sense of moral, social, and charitable duties, and the great sin of omitting and neglecting the performance thereof. But those already given are sufficient to induce us seriously to consider the subject, and to make some useful reflections thereon.

If Job, or any man, who lived, or is supposed to have lived, more than three thousand years ago, in a barbarous age, with the dim light of reason, and the glimmering, figurative, obscure rays of prophecy only for a guide and direction, could have such enlarged views of the importance of the moral and social virtues—how ought we to feel and to act—we, who live in an age of great refinement, civilization, and intellectual improvement, in the knowledge of all the duties of man; and when the glorious light of the gospel has dispelled all doubts and darkness respecting every thing that appertains to our duty; when we profess to be followers of Him, "who went about doing good," and whose whole life, while on earth, was perfect in all good works,—Brethren, we must acknowledge, that, now, all our duties, to one another, and to all our fellow men, are clearly revealed, fully known, and understood;—therefore, "happy are we, if we do them."

[From the Boston Evening Gazette.]

LACONIC PREDICER.

TEXT. "O that I were as in months past!"—Job xxix. 2.

There is much in this plaintive and beautiful ejaculation of the afflicted but patient Job, which corresponds with our feelings and experience. In our circumstances and situation in life, there are numberless contingencies and events, when, a feeling of despondency comes over our spirits, which seeks relief—but seeks, we had almost said, in vain. It is at such times, we feel as did the author of the text, when he expresses the wish—"O that I were as in months past."

Behold yonder bier, bearing to the silent residence of the dead, the remains of a husband and father, followed by the affectionate wife of his youth, and the innocent, helpless, but unconscious pledges of their union and love. Hear the deep and solemn knell,—and now the funeral chant vibrates on the ear—and all around seems but the appendages of departed nature—Drowned in grief, the pale mother, emaciated, with watchings and tears—the once happy wife—returns with slow and silent step, to her desolate home. Every thing on which the eye rests, but reminds her of departed days—and with them, and him she loved—departed peace and joy. 'Tis then, in the unutterable anguish of her soul, she breathes forth her complaints—"O that I were as in months past."

There are less sorrowful events which awaken in human hearts a similar feeling. The young man, full of energy and ardor, who leaves his paternal home, in quest of science, wealth, or fame, oft times, while memory wakes, to remind him of the sports of infancy—the happy companions of his boyhood—the affectionate father—the tender mother, sighs, and almost involuntarily adopts the sentiment, if not the language—"O that I were as in months past."

But there is a more melancholy reason for expressing the wish,—one before which all others are as nothing. It comes to the spirits accompanied with a feeling bordering on despair. It is when Conscience enthrones itself in the human heart, and convicts man of ingratitude to God,—injustice to his fellow man and all that train of vices, which draw as it were the soul in perdition. But we turn from the picture—We dare not lift the curtain from the dying bed of such an one. We would hope that it is but the workings of our imagination. Happy, thrice happy, the being, who can with confident composure review his life, and mark the improvements, as well as the flight of time. How few, alas! while examining their present feelings and practice and contrasting them with the pure feelings and sentiments of their youth—the scrupulous caution with which they abstained from the very indulgences which debase and unfit the mind for communion with God, can refrain in the bitterness of remorse from exclaiming—"O that I were as in months past!"

Let us then, while we live, to avoid an unpleasant state of mind when death comes, "Keep innocence and take heed to the thing that is right, for that will bring a man peace at the last."

F. H.

"THE BIBLE,"—Said Chillingworth, the champion of Protestantism, "the bible, the bible only is the religion of Protestants. I will take no man's liberty of judging from him, neither shall any one take mine from me. I will think no man the worse man, or the worse christian; I will love no man the less for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore men ought not, to require any more from any man than this—to believe the Scriptures to be God's word; to endeavor to find the true sense of it, and to live according to it."

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JANUARY 29.

(3) Some of our Agents and subscribers direct their letters that relate to subscribers' accounts, direction of papers, &c. &c. to the Editor at Augusta. All such letters should be directed to SHELDON & DICKMAN, Gardner. Communications, intended for publication—and those only—should be sent to Augusta.

INSTALLATION IN TURNER.

On Thursday the 21st inst. Rev. GEORGE BATES was publicly installed as Pastor of the "First Parish in Turner." The day being pleasant and the traveling excellent, a very large assemblage of people from that and several of the adjoining towns was present on the occasion. The Universalist Meeting-house, which is a large two storied building, was filled in every part. The public exercises commenced at 11 o'clock, A. M. The following was the order of service.

1. Voluntary by the Choir.

"Strike the loud timbrel o'er Egypt's dark sea, Jehovah has triumphed—his people are free!" &c.

2. Reading of the Scriptures, by Br. G. Bates.

3. Hymn. "How beauteous are their feet!" &c.

4. Introductory prayer, by Br. B. B. Murray, of Norway.

5. Hymn.

O Thou who art above all height!
Our God, our Father, and our friend!
Beneath thy throne of love and light,
Let thine adoring children bend.

We kneel in praise,—that here is set
A vine that by culture grew;
We kneel in prayer,—that thou wouldst wot
In opening leaves with heavenly dew.

Since thy young servant now hath given
Himself, his powers, his hopes, his youth,
To the great cause of truth and Heaven;
Be thou our guide, O God of truth!

Here may his doctrine drop like rain,
His speech like Hermon's dew distil,
Till green fields smile, and golden grain,
Ripe for the harvest, wait thy will.

And when he sinks in death; by care,
Or pain, or toil, or years oppress;
O God! remember then our prayer;
And take his spirit to thy rest. Pierpont.

6. Sermon, by Br. W. A. Drew of Augusta. Text, 2d Tim. iv. 5. "Do the work of an Evangelist: make full proof of thy ministry."

7. Installing Prayer, by Br. S. Stetson of Brunswick.

8. Charge and Delivery of the Scriptures, by the same.

9. Right Hand of Fellowship, by Br. N. C. Fletcher of Lewiston.

10. Address to the Society by Br. B. B. Murray.

11. Concluding Prayer, by Br. Fletcher.

12. Music. "Dismission."

13. Benediction by the Pastor, Br. Bates.

The public services were performed to general acceptance. The Charge of Br. Stetson was peculiarly solemn and appropriate; the Right Hand of Fellowship by Br. Fletcher was a chaste and affectionate pledge of Christian fellowship and fraternal solicitude; the Address to the Society by Br. Murray engaged deeply the attention of all and drew tears of gratitude from many an eye—particularly of the aged; and the singing did great credit to the choir. The principal object of the sermon was to explain the duties of an Evangelist—insisting that all the doctrines which he is authorized to advance, and all the moral maxims he lays down, must be consistent with good news—as an evangelist being a bearer of glad tidings. In addition to various particulars mentioned under this head, by an accommodation of the subject, the duties of a people were also mentioned and urged. In the evening a public exercise was had in the meeting-house at which Br. Stetson preached.

In mentioning the fact, week before last, of Br. Bates being called to the Pastoral care of the First Parish in Turner, to take the place of Rev. Allen Greely dismissed, we gave a partial promise that on some future occasion we would take the opportunity to mention more particularly the circumstances which led to this settlement. The whole history of the affair would take up too much room in our paper; and we can do no more than to give in general terms a brief account of it. Originally, when the town of Turner was incorporated, the town was made a religious parish—every citizen being a member of the parish until he should take legal means to unite himself with some other Society. To this parish or town the Legislature granted certain lands for the support of "a learned Protestant minister,"—the condition being confined to no particular denomination. After one or two Congregational ministers were successively settled over the Parish, by a special act of the Legislature the lands before mentioned were sold and the proceeds thereof turned into a fund committed to the care of a board of Trustees, with provision, we believe, that nothing should be expended from the principal or interest, until the latter should amount to four hundred dollars annually. In the mean time a Universalist, and, we believe, a Baptist Society had been organized in Turner. The benefits of this fund having for a long time been exclusively enjoyed by the Congregationalists, petitions were some years since forwarded to the Legislature praying for a division of the interest thereof amongst the several religious societies in town according to their numbers. These petitions were followed by remonstrances from the orthodox, who did all they could, and this successfully too, to prevent any other's besides themselves, sharing in the benefits of the fund. The members of the other Societies no longer being members of the Parish, could have no voice in parish affairs. But although the Universalist Society was large, it seems there were still Universalists enough in town, remaining members of the Parish, to constitute a decided majority. These Universalists had for a long time suffered the orthodox to manage the Parish affairs in their own way without molestation—paying their taxes, &c. when called upon. At length they resolved to assert the republican doctrine, that a majority ought rightfully to rule, and they appeared at the parish polls and offered their votes. About forty of them were rejected by the Parish officers. They immediately commenced suits at law—prosecuting for their right of suffrage. The cases of the prosecuting members were tried and heard before the Common Pleas and the Supreme Court, and decided upon. By the decisions of the Court, their cause was rendered safe, and the consequence has been that by an overwhelming majority in Parish meeting votes have been passed to dismiss Mr. Greely, the orthodox minister, and to sustain Mr. Bates, a Universalist. The latter has accordingly been formally installed.

In the manful and temperate assertion of their rights, our brethren in Turner are certainly entitled to peculiar praise. We hear no charge of any thing like violence, craft or unfair treatment brought against them. All their proceedings have been open and above-board. But we can say of them, what we can say of few Universalists elsewhere, their zeal and perseverance have equalled the zeal and perseverance of the orthodox.—They are, however, not disposed to be so illiberal as the latter. Though they could be allowed none of the benefits of the fund while it was in the hands of the orthodox, now, since they have the control of it, we understand, they have offered to divide to the Congregational and Baptist Societies their full proportion of it, according to their numbers. Such liberality contrasts advantageously with the narrow and exclusive policy of their enemies.

We feel a strong interest for the prosperity of our friends in Turner. They are entitled to the praise of all our churches. God grant them a liberal reward for all their sacrifices. We could wish that the honorable example they have set, in exercising their independence and in their union and zeal, might be imitated every where. Our brethren in other places, by taking vigorously hold of the business, may succeed as well and as much entitle themselves to the thanks of our public as they have. Br. Bates, our readers already know. He is one of our most able and devoted friends. Long may he continue Pastor of this "reformed" Parish—and as "reformations never go backward," may he see the pleasure of the Lord prospering in his hand, by witnessing the progress of his dear people in knowledge and in virtue.

JUDGMENT OF CAPERNAUM, &c.

Will Mr. Drew have the goodness to show us how we are to understand Matt. xi. 22—24. "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Yours, T. W.

We take the meaning of this language to be, that, considering the greater opportunities for repentance which Chorazin, Bethsaida and Capernaum had enjoyed above those of Tyre, Sidon and Sodom, when their judgments come upon them they should be found less tolerable or more severe than were those of the latter named cities. This is the only intelligible exegesis of the passages; and it is supported by some of the best critics on the subject. The difficulty in the passages, as we find them worded in our common translations is, that the judgment of Tyre, Sidon and Sodom are spoken of as yet future—"it shall be more tolerable for those cities" (cities which then no longer existed) or "that land" (a land that had long since become desolate by the "judgment" which came upon it,) than for Chorazin, &c. But it is most rational to conclude that the language so far as it related to any thing future, related to what should be found to be the fact after the destruction of Chorazin, &c. comparing the judgments which these cities will then have suffered with those by which Tyre, &c. were destroyed,—i. e. the judgment of Capernaum, Chorazin, &c. shall be found to be less tolerable than that of Tyre, Sodom, &c.

That this is the most rational interpretation of the passage appears from several facts. First, because the judgment by which Sodom and Gomorrah were destroyed took place 2107 years before the commencement of the Christian era. It is not rational to suppose that our Lord meant to teach that those cities are to suffer a future judgment, because he carefully speaks of them as places in the earth and of their judgment as taking place in the earth. "It shall be more tolerable for Tyre and Sidon" (as cities—but these cities cannot exist in the future world) and "for the land of Sodom," (the land of Sodom, which was to have been the scene of the judgment to which he refers, was certainly in this world.) The "day of judgment," too, of which he speaks in relation to the impending destruction of the then existing cities of Capernaum, &c. was to take place, so far as they were concerned, while they remained as cities—in the earth. The day of these cities' judgment, to which our Lord alluded, took place not many years after his crucifixion, during the wars between the Jews and Romans, when those cities were literally, and in a manner far less tolerable than was the destruction of Sodom, &c. utterly destroyed—so that no traces are now to be found of either Bethsaida, Chorazin or Capernaum. Had our Lord not meant these judgments, by the language which he employed, it would seem a very singular circumstance that these judgments did, nevertheless, actually take place, and a still more singular and unaccountable one, that, knowing, as he must have known, that these cities were to be visited by a destructive judgment, after the example of Tyre and Sidon, he should have had no reference to it, but rather to a judgment in the future world, not yet arrived, and at which cities as cities cannot appear or be judged. Is it reasonable—is it possible, to conclude that our Lord, if he had meant that the "judgment" of which he spoke was to take place in eternity, would have neglected to have expressed this fact intelligibly? much less would he have paralleled the judgment of Capernaum, &c. as cities, with the temporal judgments of Sodom, which took place two thousand years before?

It is true, he declared that Capernaum should be "brought down to hell;" but in the same breath he had said that, at the time he spoke, she was "exalted unto heaven;" and if the "heaven" into which she was exalted was in this world, it is easy to conceive how the "hell" she was to be brought down to might also be in this world. Indeed it is less difficult to conceive of this, than it would be to reconcile the idea that those who are in "heaven," in the future world may be driven therefrom and plunged into hell, with the general and correct opinion that the inhabitants of heaven will be exalted to an endless rest and glory.

One more remark may not be improper. Our Lord says, that if the mighty works which had been done in Capernaum, had been done in Sodom, it would have remained until this day. We leave it to those who contend that Jesus did not speak of Sodom, &c. in reference to their "day of judgment," as cities, but as the people of these cities, to answer how, in all probability, if it had not been for the storm of fire and brimstone they would have remained as individuals in the earth for over two thousand years—till the time when he uttered the passages at the head of this article? His language implies that *that* or those on whom or whom the "judgment" was to come did not remain. This is true as it applies to those cities; but do not the people who were destroyed at that time, "remain" in existence—if the reader will have it so, in the future world, waiting for "the day of judgment"? The truth is, the judgments of which he speaks, were to be upon cities, in the earth; they did come upon all these cities and they no longer remain. The suffering of Chor-

azin, Bethsaida and Capernaum were vastly more severe—much less tolerable—than those endured by the cities of Sodom and Gomorrah. And this is all that is meant in the passages.

That we are not alone in our views of these texts, will appear from the following extracts, which we make from Dr. Adam Clarke's Commentaries.

"Shall be brought down to hell." Perhaps not meaning here the place of torment, but rather a state of desolation. The original word is *hades*. Here means a state of the utmost wo, and ruin, and desolation, to which these impenitent cities should be reduced.—This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of them.

GEORGE CAMPBELL.

Chorazin, Bethsaida, and Capernaum. See Bp. PEACE.

Day of Judgment.] The day of Sodom's judgement was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24, and "the day of judgment" to Chorazin, Bethsaida, and Capernaum, was the time in which they were destroyed by the Romans, ver. 23.

NEW-YORK PETITIONERS.

Some of the orthodox leaders in New-York city have published a Card, which is going the rounds of their Journals, denying the official statement of a general meeting in that city, that of 6236 names appended to the Petitions for stopping the mails, only 2013 were to be found in the Directory. But their denial does not amount to much—so far as it could go to exculpate the orthodox from the charge of fraud and deception—for even they admit in their Card, that 2023 names are not to be found in the Directory.

Since the publication of the Card, the "Committee for protecting the rights of Conscience," of which P. Fish, Esq. is Chairman and A. S. Garr is Secretary, have published a note "to the public," re-stating the truth of the former statement, and by legal affidavits proving the truth of other charges contained in their former Address—which we published last week. By these affidavits it appears, that the "children in the Sunday School of the Rev. Mr. Mason's church did sign the Petitions," and that in several cases mechanics were threatened with a loss of patronage, amounting to destruction, if they refused to bow to the wishes of the orthodox by declining to give them their names. Orthodoxy is tyranny wherever it reigns. To this truth we know of no exceptions.

DEDICATION.

A new Meeting-house, built by and for the use of the Universalist Society in Dedham, Mass. was dedicated to Almighty God on the 14th inst. The order of public exercises was as follows:—1. Voluntary by the Choir, "I was glad," &c. 2. Reading of the Scriptures, by Rev. H. Ballou, 2d, of Roxbury. 3. Introductory prayer, by Rev. S. Streeter, of Boston. 4. Hymn. 5. Dedicatory prayer, by Rev. H. Ballou, of Boston. 6. Hymn. 7. Sermon, by Rev. T. Whittemore, of Cambridge—text Ezra, v. 11. 8. Anthem. 9. Concluding prayer, by Rev. J. Frieze, of Pawtucket, R. I. 10. Chorus—"Glory be to God on high."

11. Benediction. During the exercises, the house was filled with people. It is but three years since our brethren in Dedham began to have occasional preaching. The Society is represented as well united and in a flourishing condition.

NEW SOCIETY.

A Society of Universalists was duly organized in Sumner, Me. some weeks since. It is large, considering the size of the town, and is entitled to a fair share of the ministerial fund of the town.

LETTER.

We are very happy to hear from Br. Campbell, and to introduce him to our religious public. Probably he may not be altogether satisfied with the liberty which we take in publishing the following letter from him—he will, however, excuse us when we assure him that we do so because we believe it will be encouraging to others as it was to ourselves, and that it may be the means of doing good. Br. Campbell is a young gentleman of good promise, who received a license to preach from the Penobscot Association of Universalists last autumn.

Dexter, January 18, 1830.

BROTHER DREW.—The present rapid spread of liberal principles, and success of the cause of universal benevolence should, I think, be a subject of sincere and fervent gratulation. Maine seems now to be as one bright star in the East to direct the inquiring mind to the *Truth* whence flow the crystal waters of eternal life. The intelligence which we are continually receiving through the medium of our periodicals, among which the *Intelligencer* stands high, is of a most cheering kind. I cannot but rejoice while seeing our societies springing up on every side and the warm desire of Universalists, manifested for the prosperity of Zion. Since I have been engaged in this cause which I firmly believe to be a good cause, feeble as my efforts have been, I think I have seen the heavenly principles of Impartial Benevolence, purifying a genial light, cheering the minds of men, and exciting them to virtuous action.

Who can doubt but that our principles are correct, having Almighty Energy for their support and Almighty Aid and Direction for their diffusion? Ah! There are many who do doubt—myriads of the human family, who are distracted by those fears which are full of torment; who are the dupes of Priests, Tyrants and Bigots—the slaves of Paganism, Error and Superstition. O may the exertions of the friends of truth continue to increase, until the time shall come, promised by the Father of our spirits, when we shall have no more to say unto our neighbor "know ye the Lord?" but when all shall know him from the least unto the greatest;—when the Saviour shall see of the travail of his soul and be satisfied—and God fill all in all.

GEORGE CAMPBELL.

Chorazin, Bethsaida, and Capernaum. See Bp. PEACE.

The following letter, or a notice of it, would have appeared last week, but for the absence of the Editor when it arrived. It will explain itself. We consider the expression of our wishes that Br. Reese's work may be liberally patronized. We must apologize to Br. Danielson for the error we committed in printing his name. In the manuscript, the *n* so nearly resembled a *v*, and the *e* appeared to constitute a part of the *l*, making it a *d*, as to lead us into the innocent error.

Portland, January 18th, 1830.

BR. DREW.—It affords pleasure to the teachers of the Sabbath School in the Universalist society in this place, to see the flattering and friendly notice which you was pleased to give your readers in the *Intelligencer* of the 15th inst. of their proposed work.

In writing to you, I stated that the cost would not exceed eight dollars per hundred copies, which is correct; but it has been suggested, that there may be those who would like to furnish their children with them, who may be led to suppose from the notice, that they cannot have less than 100 copies, or that the books will not be sold in smaller quantities than 100 copies at a time. To prevent any misunderstanding I will say (and I should have said it before,) that they will come at eight dollars per hundred—and one dollar per dozen.

Brother Reese is preparing it for the press and it will be ready for delivery in a few weeks. Yours &c.

STEPHEN O. DANIELSON.

GAMBLER'S MONEY SANCTIFIED.

It may be remembered that a few weeks since we stated on the authority of the Baptist Herald, that the Agent of the American Bible Society in Nashville, Tenn. had sent a letter to a Mr. Davis, a notorious horse-racer in that place, "heartily congratulating" him on his recent successes and earnestly soliciting him to become a member of the Bible Society by giving thirty dollars of the money to the Bible Society.

This statement having been denied, we deem it our duty to present the following letters from A. Kingsley, the Agent to W. C. Davis, the gambler, together with the *backing* of three other friends of K. We copy them from the Nashville Whig and Banner, an highly respectable paper published in that city by a gentleman formerly of Bath, in this State. After reading the correspondence, the reader will perceive that there can be no mistake as to the truth of the statement before mentioned.

Davis, it seems had recently won about \$8000 in bets on the speed of horses. By making him believe that "thirty pieces of silver" given to the Bible Society would sanctify the residue of his unrighteous gains, Kingsley succeeded in getting the money. At least, the letters warrant such a conclusion. The reader will make his own comments on the piety and adroit management of the Agent of the Bible Society.

[From the Nashville Whig and Banner.]

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We are happy to learn, that Br. James W. Hoskins of Hampden has engaged to preach one fourth part of time during the present year in Camden. We formerly improved our feeble talents a part of the time in Camden, and knowing the brethren there, we feel a strong and deep interest in their prosperity. May a God of grace and mercy vouchsafe to water this vine with the refreshing dew of divine goodness and cause the truth there extensively to abound in the hearts and lives of the people. Br. Hoskins is qualified both to plant and to water; and may God give an honorable increase.

It is stated in the "Trumpet," that the Universalists in Brattleboro', Vt. have it in contemplation to have an hour of worship in that place soon. A meeting house is begun in Chesterfield, N. H. three quarters of which belong to Universalists.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CONFERENCE MEETINGS.

"Forsake not the assembling of yourselves together."

It is a fact that there are many more Societies of Universalists in this part of our country, than there are preachers of our order within the same extent of territory. In consequence of this, our Societies cannot be supplied with preaching every Sabbath. A very few only are now so supplied; while others have preaching regularly once in two, three, four or five weeks; but many have not preaching at any stated periods. In some places there are meetings of other denominations at which our brethren and their families attend, when they have no preaching of their own, which we would not discourage them from doing; for there is seldom a large quantity of chaff, among which a careful observer could not find a few grains of wheat; so if we attend on their preaching with a right spirit, we generally can make some improvement. And besides, there is an advantage in the regularity which is produced by an attendance on meeting every Sabbath, that has a beneficial influence, both on families, and on society generally. And where the parents are established in the truth, and use a proper care to instruct their children in the leading principles of the gospel, such as the impartial love of God, the universal design of Christ's mission, the perfect success of his reign in subduing all things to himself, and the resurrection from the dead, when Christ shall give up the kingdom to the Father, that God may be all and in all, there will be little danger that their families will be disturbed by those storms, which, as Dr. B. contends, approach to "universal misrule and moral desolation." Or if they should be overtaken in the tempest, their rescue will evince more clearly the firm foundation of their faith, that is on the rock which cannot be moved.

But there are many of our friends who have neither a meeting of their own, nor any other, on which they can attend. To all such, and to others who do not regularly attend some meeting, we would say in the language of the Apostle, "Forsake not the assembling of yourselves together." Is it required for what purpose? For mutual improvement, and the promotion of the cause of truth. How great would be my joy, and I trust the joy of every person who is possessed of the spirit of Christ, if every believer in the gospel were actively engaged in promoting the glorious cause—or if we could see them regularly meeting together for that purpose. My brethren, can we not arise from our present state of inactivity, put our hand to the work, and accomplish something? Do you ask how, and by whom it shall be commenced? I will give you a plain answer. Let every person who feels the importance of this subject, and to whom these remarks will apply, come to this resolution—"my exertions shall not be wanting to accomplish the result;" and in pursuance of this determination, say to his friends—"Br. A., Br. B., Br. C., &c. please to call at my house next Sabbath (at some particular hour) that we may occupy a few hours to our own improvement." Phillips, January 18th 1830.

the means of much benefit. There was a publication contemplated for a similar purpose by one of our brethren in the vicinity of Boston last year, of which I have seen no account of the appearance. I would suggest the propriety, if the work should be as valuable as we have reason to expect, of putting it on *Stereotype*, by which means the supply might be more conveniently adjusted to the demand, which, in all probability, will be increasing. From some opportunities of learning the writer has some knowledge on that subject, from which he is convinced of the advantage of *Stereotyping* standard works.

The work here alluded to is not precisely of that kind, however, which has engaged my reflections. The point to which my thoughts were attracted, was the vast influence which is exerted over the minds of youth by the books which are found in juvenile libraries. The orthodox have established a system of Sunday-school Libraries by which I firmly believe, they are effecting more in favor of their partial system of doctrine than by all their other efforts together. Their books, let it be remembered, are all marked with the mark of that beast which has become the dictator to the consciences of men. The doctrines of total depravity, of endless misery, a personal devil, and a three-one God are artfully interwoven with enticing fictions, engaging tales, so that those ideas are insensibly imbued by the tender mind, and so riveted on the memory, that they would almost as soon think of doubting their own existence as to doubt the truth of these doctrines. In some places they have 100, 200 & 300 volumes of this description of books, which are regularly exchanged on the "Sabbath," and read with avidity by hundreds of children; and the interest which they take in these libraries proves to a demonstration that much benefit might be derived from juvenile libraries, if the books were only what they should be—free from those horrid and derogatory doctrines. They cherish a love for reading, and help to expand the mind; and if the great truths—the goodness of our Father in heaven, impartial love, and the certain and immediate connexion between virtue and happiness, and the inseparable union of vice and misery were set forth in all their beauty, much good might be expected. We cannot entirely preserve our children from the influence of those books unless we have some of our own to take their places. How important then it is, that there should be prepared a supply of books, such as we can conscientiously put into the hands of our children. If no more were done than this—to examine the juvenile books published by the Book-sellers in our country, to see what ones were suitable for such a purpose, and make out and publish a list of the same, that our order might be able to distinguish which were proper for their youth, without being at the trouble of reading every book before making a purchase, there might much benefit result therefrom. But never—never should any one who believes in the impartial love of God, so far to patronize those dictators as ever to purchase any book published by the American Sunday School Union. The writer of this article would immediately undertake this examination were he placed in a situation where it would be practicable; and had he the means and opportunity, he would delight in selecting and publishing a series of volumes, which might be entitled The Juvenile Library, and contain much useful and interesting matter. There are some good books calculated for children to be found in our Book-stores, but, in my view, there are many more bad ones; and it has long been a matter of astonishment to me that the Book-sellers would publish or the public patronize such foolish productions as some which might be named. A FRIEND TO IMPROVEMENT.

Phillips, January 18th 1830.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, JANUARY 29, 1830.

Who is Governor? A correspondent eastward wishes to know "Who is, or since the first Wednesday of January, has been, Governor of Maine? or whether we have, in fact, since that time had any constitutional government or not?" His inquiries are accompanied by some very judicious remarks on the evils of party spirit as resulting from the unhappy and unprecedented state of things now existing in our Legislature. To the question who is Governor? we are safe in saying, Mr. Hunton is not Governor, nor is Judge Smith Governor, nor, to tell our own opinion, do we think it very certain either will be Governor this year. Hon. Nathan Cutler is yet the provisional Governor of Maine, and we think the chance is an even one at least that he will remain such until the first Wednesday in January 1831. The words of the Constitution are:

"Whenever the office of Governor shall become vacant by death, resignation, removal from office or otherwise, the President of the Senate shall exercise the office of Governor until another Governor shall be duly qualified."

On the death of Gov. Lincoln last fall, Mr. Cutler, as President of the Senate then existing, became Governor of the State; and by the Constitution he must *continue Governor* "until another Governor (not another President of another Senate) shall be duly qualified." Another Governor has not yet been and may not be for the year, duly qualified. Consequently Mr. Cutler is and must continue to be the provisional Governor until a new one is elected. Mr. Hall, President of the new Senate, cannot exercise the office of Governor; because the contingencies provided by the Constitution in case of the death of his superior officer have not happened. No Governor has died, resigned or been removed from office since he became President of the Senate. Should Mr. Cutler vacate the office, Mr. Hall, in this case, would be Commander in Chief of the Militia and acting Governor, but cannot be without. Such, at least, are our opinions, upon the subject.

The Legislature of this State has now been in session over three weeks, and within that time no more business than is ordinarily done on the two first days of the session, has been transacted. As yet the government is not organized—nor does there seem much prospect of its being organized at present. If the people's money is to be expended at this rate much longer, we do think it would be patriotism in the Legislature to adjourn and return to the people for judgment.

The sentence of James Murphy, of Kennebunk-port, who was to have been hung on the 15th inst. for the murder of his wife, has been commuted by Gov. Cutler to imprisonment in the State's prison for life.

FRANCE.—The King has appointed the Marquis de Pastoret as Chancellor of France, vice Ch. Dombray, deceased.—The city of Paris will in due time enjoy, without restriction, the right of *entrepot* for colonial produce, and for all articles imported from abroad.—On the 8th Dec. at St. Omer, Messrs. Williams and Bligh, two English gentlemen, were engaged in firing at each other—but no material damage was done, excepting to the former, who was shot dead at the third fire; the parties then, to save their own necks, immediately fled.—The French Government has completed its arrangements for receiving tenders for a new loan of £400,000.—The long-pending negotiations between France and Hayti have been concluded. The payment of the amount of indemnity is to be effected by annual instalments of 3,600,000. Some of the most valuable productions of St. Domingo will be taken in part payment, at their current value in France.

The Legislature has been in session now nearly three weeks, and has made perhaps about two days' progress in the ordinary business of the session. The House has been organized; and some preliminary steps have been taken to organize the Senate, such as choosing a President and Secretary, and appointing a committee to examine the returns of votes for Senators, and ascertain the vacancies preparatory to their being filled.—This committee has not yet reported, though it is said they are expected to report to-day. The committee on the votes for Governor, has made a report, and it took the Senate nearly two weeks to *reject it*, and if we are not out in our calculations, it will take the House another week to *accept it*. Then perhaps it may be sent back and forth from one House to the other for three or four days, with propositions to recommit, and amend, and concur, and each House will insist and adhere, and a committee of conference will be appointed, and after a day or two, report to their respective branches that they cannot agree, and each House will again vote to adhere to their own course—and then what will be done? We can't tell.

Portland Courier, Tuesday 26.

Votes for Senators.—Yesterday afternoon [Tuesday,] the committee who had been appointed to examine the returns of votes for Senators, made a report, from which it appeared that the 16 sitting members of the Senate were duly elected. The committee also reported that Messrs. Usher and Pike, were elected from York County, and that Messrs. Sweet and Goodwin, were the constitutional candidates for filling the vacancy in that County, and that Messrs. Hill and Peavy, were the constitutional candidates to fill the vacancy from Washington County. The question being on accepting the report of the committee,

Mr. Kingsbury moved that the part of the report be accepted which declared Mr. Pike, of York, to be elected. Considerable discussion followed upon this motion. The committee reported that Mr. Pike has precisely the number of votes necessary to elect him. If the votes given in Kittery after the poll was closed, were rejected, Mr. Pike would not therefore be elected. These two votes therefore were the bone to pick, and they were faithfully picked. Depositions of the officers of the town were read, and the debate on the question was continued till nearly dark, when the Senate adjourned without taking a vote.

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The House had two short sessions yesterday, and received a few private petitions.

Portland Courier of Wednesday 27th inst.

The report of Mr. McLane's having succeeded in inducing the British Government to open the West India ports to our commerce, seems to have been premature. The Report is in favor of Mr. Ripley.

AMERICAN INQUISITION! We are sorry to see the advocates of any measure, that is offered under the pretence of *honest motives*, resort to dishonorable and oppressive means to effect their purposes. A good cause can need no such aids; and none but men conscious of advocating a bad one, will become so desperate, as the following document, copied from the New York papers, represents the friends of the dangerous project of prohibiting the transportation of the mail on Sundays.—*Eastern Argus.*

New York, Dec. 11, 1829.

"Two gentlemen called at my store and requested that I would sign a petition for the purpose of stopping the Sunday Mails, and closing the Post Office on that day. I told them that I was not assured of the propriety of such a measure and did not wish to interfere in the question, but to leave it to those who were more competent to judge of the matter. I was repeatedly asked if I was a religious man. After replying once, I declined giving any further answer on that subject by saying such questions were inquisitorial, reminding me of the Spanish Inquisition—I therefore should not answer them. Upon repeatedly asserting that I wished to remain neutral upon the question, I was answered—"Those who are not for us are against us, and if you do not sign the petition I shall report you to my brother and his connections, and you shall have no more of our custom." This they again repeated, adding that from this circumstance they could not conscientiously deal with me.

THOMAS HOLDEN. Merchant Tailor, corner of William street, & Exchange Place.

N. B.—During the conversation, he said he was the brother of Mr. Arthur Tappan.

[Witness] WILLIAM MORRIS.

—

Milk of the Cow Tree.—This tree grows in Colombia, and Mr. Litchfield, the American Consul at Puerto Cabello, says the N. E. Farmer, has sent a bottle of the juice and a piece of the bark to a friend at Harvard University. The milk was taken from a tree about 7 feet in circumference and 140 feet in height, growing upon a mountain a few leagues from Puerto Cabello. It is white, and bears a close resemblance to cow's milk, or rather cream. By exposure to the air, it becomes brown, and by drying it is changed into wax, which burns with a pure and strong light. The odor and taste of the milk are like sour cream. Humboldt and other travelers have described the cow tree: the milk flows from incisions made in the trunk. The natives and negroes go to the trees in the morning and fill their vessels; some drink the milk under the tree, and others carry it to their children. The trees near the road are full of incisions made by travellers who appease their hunger and thirst with the milk.

The citadel of Navarino was blown up on the night of the 18th of November. All the huts in the neighborhood were rendered uninhabitable, 17 Artillery men were killed, and 78 wounded. The people on board every vessel thought it struck. Many thousand bombs and grenades were scattered by the explosion, and covered the ground still loaded, and fires were inadvertently kindled among them to afford light. Happily a heavy rain had spoiled the matches.

Fires in Boston.—From Jan. 1st to Dec. 31st, 1829, there were in the city of Boston, 68 fires—estimated loss of property by the same, \$129,550. There were besides, 53 alarms occasioned by chimneys and mischievous persons, and 3 fires in the neighboring towns, at which our engines were present, and 3 which were at too great distance for our engines to reach, making 132 turn outs.

The proprietors of the Ladies' Magazine have purchased the "Yankee and Boston Literary Gazette." Mrs. Hale will continue in the editorial department. Mrs. Hemans will furnish some original poetry. There are to be four plates each year, by our best artists.—Boston Pat.

In the State of New York, the public fund appropriated to the support of schools is \$1,661,081, besides \$39,000 acres of land. There are 847 districts, of which 827 have made returns for 1829. In these 480,325 children have been instructed 8 months on an average in 1829, while the whole number between 5 and 15 years old is only 468,257.

By the revised laws of New York, any apothecary or other person selling poisonous substance or tarter emetic without having the word "poison" attached to the phial, &c. is to be fined on conviction not exceeding \$100.

A writer in the Baltimore Patriot says—"The day is not far distant when the U. S. Mail will be carried from Boston, via New York, Philadelphia, Baltimore, Washington, and thence to St. Louis, Miss., by means of Locomotive power on Railways."

A Steam Engine of ten horse power, on an improved principle, the weight of which is not to exceed 200 pounds, is now building, near the Baltimore and Ohio Rail Road Company's lot, by a gentleman, native of New-Hampshire. It is designed to operate on the rail-road, as a locomotive engine.

The present winter, it seems, is not the mildest ever known. The New Haven Advertiser says that in January 1775, and in February 1776, troops embarked at New-York and sailed to Albany. The winter of 1772-3 was much milder than the present. Peach trees blossomed in Pennsylvania in February, and in that month, farmers in Connecticut plowed land for seed.

Mr. Kingsbury moved that the question be divided so as to accept that part of the report which relates to the 16 sitting members.—After some discussion, the motion prevailed, and that part of the report was accepted.

Mr. Mequier moved that the part of the report be accepted which declared Mr. Pike, of York, to be elected. Considerable discussion followed upon this motion. The committee reported that Mr. Pike has precisely the number of votes necessary to elect him. If the votes given in Kittery after the poll was closed, were rejected, Mr. Pike would not therefore be elected. These two votes therefore were the bone to pick, and they were faithfully picked. Depositions of the officers of the town were read, and the debate on the question was continued till nearly dark, when the Senate adjourned without taking a vote.

Portland Courier, Wednesday 28th inst.

BRICKS WANTED. PROPOSALS will be received until the 1st day of March next, for the supply at Fort Adams, Newport Harbour, R. I. of 500,000 COMMON BRICKS. These Bricks must be cast in moulds of such size as to average, when burned, 8 inches by 4 inches by 2 1/4 inches. They must be of the best quality of Merchantable Bricks. The proportion of salmon, or pale Bricks, must not exceed one-eighth in the whole; and no soft or very pale Bricks will be received.

The proportion of arch Bricks must not exceed one-eighth of the whole; and none of those that are much warped, will be received. The proportion of broken Bricks must not exceed two per cent. At least 50,000 to be delivered by the 1st day of June next, and remainder in the course of the Summer and Autumn of the Year, at such periods as may best suit the convenience of the Contractor, provided there is always on hand the supply requisite for the progress of the work.

Before forming the Contract, a fair sample will be required to be deposited in the Engineer Office at Fort Adams, which, should it prove satisfactory, will govern in the inspection of the several deliveries.

Payments will be made, if required, on each cargo duly inspected and received.

All communications touching this subject, to be directed to Br't. Col. Joseph G. Totten, U. S. Eng'r's, Newport, R. I.

BRIDGE NOTICE. THE stockholders in the North Turner Bridge Company who have not paid in the fifth installment upon the shares of said Stock, agreeable to the vote of said Company, are hereby informed, that all the shares which remain unpaid for on the 15th day of February next, at one o'clock, P. M. of said day, will at that time be exposed to sale at Public Auction, at the Toll house of said Company, in order to raise the necessary sum to discharge said assessment, with necessary incidental cost.

AARON SOULE, Treasurer of the N. Turner Bridge Company.

North Turner, Jan. 14, 1830.

SHERIFF'S SALE. KENNEBEC SS. TAKEN by Execution and will be sold at Public Auction on Thursday the twenty-fifth day of February next, at ten o'clock, A. M. at the dwelling-house of Thomas Stevens, in Gardner, in said county, Innholder—all the right in Equity which Francis R. Call has of redeeming the following described real estate situated in Gardner in said county, and described as follows, viz. North by land owned by Ezekiel Sawyer, East by the road leading from Gardner to Richmond on the river, South by Daniel Woodward's land, and West by said E. Sawyer's land, containing about two acres, with the buildings thereon.

JESSE JEWETT, Dep. Sheriff of Gardner, Jan. 25, 1830.

CONSTABLE'S SALE.

TAKEN on execution and will be sold at Public Auction to the highest bidder, on Saturday the twenty-seventh day of February next, at ten o'clock in the forenoon, at the Gardner Hotel—all the right in equity which Zachariah Gouldsmith, of Gardner, has to redeem the following described real estate situated in Gardner, near the south end of the Factory Bridge, so called, adjoining land occupied by Nutting & Cook and J. P. Wilmeth. Said land being leased to the said Gouldsmith, and pledged to Shaw & Perkins by him for the sum of seventy-five dollars.

EZEKIEL WATERHOUSE, Constable of Gardner, Jan. 22, 1830.

PRINTING.

Of all kinds executed with neatness at this Office.

POETRY.

[For the Christian Intelligencer.]

SORROW AND HOPE.

I spoke to sorrow's meager frowns,
That did my heart entwine,
Thou may'st in silence sink me down,
And claim me now for thine;
Thou may'st destroy this mortal clay,
And sink 'twil be in peace;
And know'st thou not, a time—a day,
When all thy pow' must cease?

I spoke to grief's grim, pallid hue,
That riots on my cheek,
Thou may'st thy binding chains renew,
And crush this frame to sleep—
But still this throbbing soul within
My weary, pensive breast,
Celestial peace, ere long shall win,
And triumph, yet in rest.

I spoke unto misfortune's sneer,
That stings, so deep, my soul,
Thou may'st harass, I do not fear,
Thy burdens on me roll!
Call forth the yet remaining tear,
And ston me from my breast;
The soul shall flee from bondage here,
Triumphing strong in death.

I spoke to death's most gloomy shade,
For it is sought to me,
Since life, by death, is lonely made,
Oh! come and set me free.
Unite me with my friends who're gone,
My kindred in the skies;
Then we shall be forever one,
Where joys on joys arise.

Oh! death, I view thy awful form,
Thy mantle I revere;
Thou art my hope in sorrow's storm,
And thou my comfort here.
Soon shall I meet thy cold embrace;
Oh! God support me there,
Impart thy balm, thy sovereign grace,
And fill my soul with pray'r.

NANCY.

THE WORLD TO COME.

If all our hopes and all our fears
Were prisoned in life's narrow bound;
If, travellers through this vale of tears,
We saw no better world beyond;
Oh! what could check the rising sigh,
What earthly thing could pleasure give?
Oh! who could venture then to die—
Or who could venture then to live.
Were life a dark and desert moor,
Where mist and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom,
And not a flower smiles beneath,
Who could exist in such a tomb—
Who dwell in darkness and in death!
And such were life without the ray
Of our divine religion given;
Tis this that makes our darkness day,
Tis this that makes our earth a heaven,
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from the world to come.

MISCELLANY.

REFLECTIONS ON THE EXISTENCE OF GOD.

What is the eternal and inexhaustable source, whence flow the streams of light and life, which diffuse themselves over all worlds, and all the orders of beings which inhabit them? What is the universal and incessantly active principle which animates and gives life to all, from which the powers of nature proceed, and by which they are continually renewed?

Where is the first cause of all that I behold? I see nothing around me but effects which owe their origin to other effects. Every thing is produced by another, and is itself produced in its turn by others. All things are connected and linked together. Does not this connexion necessarily lead me up to a first cause, eternal, independent, self-existent; who always did, and always will, continue to exist? Where is the first link of this immense chain, and the Almighty Hand that holds it?

Can I doubt that this first cause is infinitely wise, intelligent and good? Do I not every where see the sensible and striking traces of intelligence, wisdom and benevolence—the appearances of order, harmony, beauty, design and means, proper to execute those designs? Who hath assigned to the sun, the moon, the stars, and all those thousands of worlds with which I am surrounded, the places they occupy, and the circles they run? Who hath so magnificently adorned the place of my abode, and spread so much life and pleasure amongst its inhabitants? What a variety and multitude of plants, insects and animals, cover the face of the globe, all of which, by their structure, their instincts, their modes of life, their labors, and their relation to each other, proclaim the consummate ability, and perfect wisdom, of Him who created them! How wonderful the manner in which they multiply themselves from age to age, without ever altering or confounding their species! Must I not do violence to my understanding, to consider all this as the effect of chance, or of a blind and unintelligent cause?

And where is the first, supreme intelligence, the Father of Spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think, and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine is in me. Every thing informs me, also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, nor of the gross materials to which I am united. The order, the connexion, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a Being superior to all those which I see around me, that it proceeds from an immortal, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related.

To believe that there is a first, eternal cause of all things, an intelligence supreme

and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquillize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a Deity.

O thou Being of Beings, infinite, eternal; heaven and earth proclaim thy existence! Every leaf, every plant, every tree, every insect, every worm that crawls on the ground, every living and rational creature speaks of Thee. Every thing that exists and thinks, celebrates thy praise—I behold Thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades all animate beings! It is Thee I hear in the soft murmurs of the air, in the salutary blowing of the winds, in the rustling noise of the leaves, in the melodious song of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is Thee whom I perceive in the impressions which external objects make upon me, and in the pleasing, and sometimes rapturous feelings which arise from the knowledge of truth, the practice of virtue, and the expectation of a happy futurity.

All that exist, live, think and act, inform me there is a God, an universal principle, an eternal source of life, motion, and thought. Yes, great God! Thou wast, and art, and art to come, from everlasting, and to everlasting.

How happy am I in knowing Thee, and in being able, on the wings of thought, to elevate myself to Thee! What would the world be without Thee?—a confused, inexplicable mystery. Our intelligent minds would be involved in frightful darkness, and all our thoughts, knowledge, actions and enjoyments, would lose all their charms together with all their use. If all were but the sport of chance, what hopes could we cherish in our bosoms; to what fears should we not become the prey? On what could we with any confidence rely?—What principles could safely guide us in the search of truth, and in the conduct of life?

If I did not know that thou, O God, dost exist, I could scarce restrain myself from envying the brutes. In this case, the power of thinking, and of ascending from effect to cause, would be to me a fatal present, and life a burden. No—it is such a Being as thyself alone which could give me a mind capable of conceiving of Thee, and a heart burning with a desire to know Thee, without whom I can enjoy no true felicity.

By believing in thy existence, I perceive the whole value of my own. The idea that I am, that I think and live, and that I owe these advantages to Thee, fills me with joy unspeakable. I am no longer an unconnected individual, lost amidst the multitude of living beings. I am no longer an effect without a cause. I am the workmanship of sovereign wisdom and benevolence; the creature of Him who hath created, and who preserves all beings, and all worlds; the child of the common parent, of the immense family which fills the heavens and the earth.

Yes, O my God, little as I appear in comparison with the vast universe, I am as much thy child as the most exalted intelligences which encircle thy throne. To thine eyes, thou eternal and infinite Being, all the distinctions which are made by men between what they call great and little disappear. All that comes out of thine hands, is worthy of Thee, and bears the impression of thy infinite wisdom and power.

What a light is now reflected on all things around me! All is good and perfect in its kind. Every thing is what it ought to be in the place it occupies, and according to its design, for all that exists is the work of the wisest, and the best of Beings. The universe is an immense whole, all whose parts, closely connected together, promote the wisest and most important ends.

What contentment and tranquillity now reign in my heart! I know the object of my faith and hope. I know from whence I came, by whom I exist, in whom I may rejoice, and on whom I can rely. I know that thou livest, O my God; that thou art my Creator and my Father, and the Creator and Father of all men, and of all beings, and will be forever. May nothing ever deprive me of this lively and delightful conviction. Father of Mercies!—strengthen and increase my faith. May I be daily more and more convinced of thine existence, and adorable perfections; and, filled with this idea, may it become to me a constant source of happiness.

POPULARITY. It is a fact, demonstrated by the history of mankind, as well as our own observation, that of all which excites men to action, a thirst for POPULARITY, bears the pre-eminence. Perhaps a more avaricious desire for this, no where exists, than among those who profess to be the disciples of the meek and lowly Jesus, who sought no worldly preferment. It is to be feared, that in too many instances, those who pretend to be teachers of the everlasting gospel, have sacrificed the principles of a good conscience, and gone counter to what they knew to be the truth, as it is in Jesus, merely to gain the applause of a fashionable but thoughtless multitude. But how averse, to the true religion of Christ—to the gospel in its primitive purity, is such feigned piety. Do those, who are employed as teachers of the Oracles of truth, seek to please men, by shunning to declare the whole council of God, as revealed in the scriptures of the Old and New Testament, they are no longer "the servants of Christ," but of men.

WINTER.—That season so delightful to the farmer, as affording a respite from the toils of the past season, and an opportunity to enjoy the rewards which his industry has gained, has now arrived. If there are those to whom winter is dreary and desolate, who look with apprehension to the storms and tempests of this inclement season, to the farmer it is the Sabbath of the year. Though earth is not now covered with the thousand delights that other seasons render her lovely, though to the eye of the poet and the votary of pleasure, she may wear a sombre hue, yet to her own children, to those who most of all rejoice in her smiles and live by her favors, this presents social and heartfelt attractions, which the buoyancy of spring, the joyousness of summer, and the bounties of autumn may fail to impart. At other times, the cares of business and the fatigues of incessant labor, leave little opportunity for recreation or rest. But now when recreation herself seems to have put a period to their toils, and by her short days and long, splendid evenings, to invite them to repose and enjoyment, they must be cheerful and gloomy indeed who do not seize upon, and improve the opportunity. But this is a season not only for enjoyment but also for improvement. The repose of winter affords many quiet hours that may be profitably employed in moral and intellectual pursuits. These are not beyond the sphere nor unconnected with the pursuits of our farmers—they are a part of the great business of civilized and social man. But besides this, the employment of the husbandman is one that not only admits, but calls for many and great improvements, and in this as in every other branch of business, we may derive much profitable instruction from the recorded observation and experience of others. How can the leisure of the farmer be more profitably spent than in learning how to diminish the labor of his farm and increase the rewards of his industry? The improving of his stock—the enriching of his soil—increasing of his crops and the thousand other changes for the better that may be made, are all worthy of study and attention. Information on any or all these subjects may be cheaply obtained, and they are inexcusable who want it. We say nothing of the duties which farmers in common with all other men owe to their own families and to society in watching over the education and conduct of their children and faithfully discharging the duties of neighbors and citizens, because these general topics do not pertain peculiarly to the subject of these few remarks. Without presuming to dictate or advise, these things are simply suggested.

Gardiner, Jan. 12, 1829.

EZEKIEL WATERHOUSE, *Constable of Gardiner.*

Gardiner, Jan. 12, 1829.

3

FARM, HOUSE, AND STORES, FOR SALE,

SITUATED in Boothbay, on the eastern side of Towns-end harbour. The land is handsomely situated, in front, for two or three houses, and back is mowing, tillage, pasturing and wood lots. There is on said land a two story Dwelling House, very convenient for keeping Tavern, with pump in the house yielding a constant supply of water; and a Barn thirty by thirty-five feet. Likewise a Store, well finished for keeping English and West India Goods, &c. Likewise, two good rock Wharves, each 60 feet long, with a good Fish Store on one of them. The above described property is the best situated for trade, fishing and keeping Tavern, of any place in said town. Will be sold in part or whole, as may best suit purchasers. For terms apply on the premises to WM. NORWOOD.

Boothbay, Dec. 19, 1829.

52

SHERIFF'S SALE.

KENNEBEC SS.

TAKEN by Execution and will be sold at Public Auction, at Stevens' Hotel, in Gardiner, on Monday the 15th day of February next, at ten o'clock, P.M. all the right in Equity which Ezekiel D. Gammon and Micah Gammon have to redeem the following described real estate, situated in Gardiner village, and bounded as follows, viz.—Southerly by Water street, westerly by the building now occupied by Geo. W. Bachelor, Esq. northerly by Cobbesone stream, and east by the building now occupied by Jos. C. Libby, together with the buildings which are on said premises and now occupied by said E. D. Gammon. The same being mortgaged to Alex. S. Chadwick and James Bowman, Esq's.

J. JEWETT, *Dep. Sheriff.*

Gardiner, Jan. 12, 1829.

CONSTABLE'S SALE.

KENNEBEC SS.

TAKEN on execution and will be sold at Public Vendue to the highest bidder, on Friday the nineteenth day of February next, at the Gardiner Hotel, at ten o'clock in the forenoon, all the right in equity which DANIEL DOOR, Jr., has to redeem the following described mortgaged real estate, situated in Gardiner, viz. one lot containing about ten acres and three-eighths of an acre numbered 170, adjoining land owned by Josiah Sprague, on the road leading from the Kennebec river to John McCausland's. Also one other lot of land and buildings, numbered 12 C, adjoining land owned by James Connor, Jr. and Joseph McCausland, on the road leading from the Lower bridge to Nutting & Cook's saw yard, on the north side of the Cobbesone Contes river. For a more particular description refer to the plan of the Cobbesone Contes tract, made by Solomon Adams, Esq. dated Dec. 20, 1808.

EZEKIEL WATERHOUSE, *Constable of Gardiner.*

Gardiner, Jan. 12, 1829.

3

AUCTION.

WILL be sold at Public Auction at the Inn of LEV DOW, in Waterville, on Saturday the 13th of February next, at 11 o'clock in the forenoon, Eight Shares in the Ticonic Bridge.—Said Shares taken on Execution. The dividends made for the last year have amounted to nearly twenty per cent on the original cost of the Shares.

Waterville, Jan. 12, 1829.

3

PROPOSALS.

For Publishing by subscription
A COURSE OF LECTURES.

IN DEFENCE OF DIVINE REVELATION.

BY REV. DAVID PICKERING.

THESE Lectures are designed to embrace the following subjects:

1. The Existence of God, proved by the works of nature, and the evidences drawn from physical science.

2d. The necessity of a Divine Revelation, drawn from the history of man, with and without a revelation, contrasted.

3. The credibility of the Mosaic history, established by the testimony of professed historians, who have borne witness to some of the most leading and important facts it contains.

4. The history of the Deluge, supported by well-established facts, and the concurrent testimony of some of the most ancient nations.

5. The destruction of Sodom and the cities of the plain, proved by the acknowledgment of early writers, and by evidence still remaining on the spot.

6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.

7. The prophetic writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.

8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and stubborn facts.

9. Proofs of the genuine character of the books of the New Testament.

10. Some of the leading causes of infidelity, considered, and the hopes of skepticism, compared with those which revelation unfolds.

11. The work will be printed on good paper, and fair type, 12mo size, to contain from 200 to 220 pages. Price to subscribers, well bound and lettered, 75 cents, payable on delivery. It will be put to press, should 200 subscribers be obtained, on or before the first of February. Persons obtaining subscribers, and being responsible for the payment, shall receive every seventh copy for their trouble.

Subscription papers to be returned to SAMUEL W. SPENCER, 110 1-2 Westminster-street, previous to the first of February ensuing.

PROVIDERET, R. I. DECEMBER 24, 1829.

THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr., is published every Tuesday, at the office of Sherry & Hyde, Exchange-street, Portland, at one dollar a year, payable in advance, or one dollar and twenty-five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be filled with interesting and useful reading: such as news in general, foreign and domestic; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.

Any person who will procure seven subscribers for whom he is willing to be responsible, shall be entitled to one year's subscription.

Letters, post paid, to the Editor or Publishers will receive due attention.

Portland, Dec. 17, 1829.

3

NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the Goods and Estate of BETSEY MARSON, late of Pittston, in the county of Kennebec, single woman, deceased, intestate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

GEORGE W. MANSIR, *Adm'r.*

Pittston, Dec. 29, 1829.

3

LOST.

LAST Saturday afternoon, a POCKET BOOK, containing a small Memorandum Book and a number of other papers only. The finder by leaving the same either with the printer or at the store of Mr. James Bowman, Druggist, in Gardiner, shall receive a suitable reward.

Jan. 11, 1829.

RUNAWAY.

FROM the subscriber on Tuesday the 5th inst. JOHN GRANT, a town pauper. I having contracted with the town of Minot for his support, and made ample provision for the same, hereby forbid all persons harboring or trusting him on my account, as I will pay no debts of his contracting after this date.

MOSES STEVENS.

Minot, Jan. 5, 1830.

3

COPARTNERS